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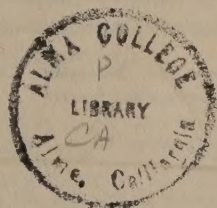


January, 1948

THE CANA CONFERENCE MOVEMENT

Rev. John C. Knott

CHRISTIAN DEMOCRACY
CATHOLIC RURAL LIFE
UN INSTITUTE—IN RETROSPECT
CHINATOWN'S CATHOLIC ACTIONISTS
THE CHURCH UNITY OCTAVE



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*Papal Directives
For the Woman of Today*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish: also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors three weekly nationwide radio programs—the *Catholic Hour* over the National Broadcasting Company's Network, and the *Hour of Faith* over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten arch-bishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXX, No. 1

January, 1948

JANUARY is the month of the Church Unity Octave. This Octave is an eight-day period of prayer extending from January 18 to 25, inclusive, feastdays of the Chair of St. Peter and the Conversion of St. Paul, respectively. It seeks the re-union of Christians and the conversion of all men to the Catholic Church. The Octave was founded by Father Paul, S.A., convert minister of the Anglican or Episcopalian Church.

The remarkable thing about the Church Unity Octave is that Catholics and Protestants both take part in it. Not all Protestants, of course, would approve it; but there are, nevertheless, a considerable number, especially of the Anglicans, who enter with earnest intention into the prayer of the Octave. In fact, it is not so long ago that a general appeal for the observance of this Octave was published by a committee of Protestant Episcopal clergy and laymen.

It would seem, then, that there is still a strong sentiment for return to Catholic Unity among our separated brethren. It was the then Bishop Schrembs of Cleveland who commented that this was "evidently a renewal of the Oxford Movement" of John Henry Newman. Plainly, there are some on the "other side" who still suspect that the Church of Rome is in reality the Church of the Apostles, set by Christ upon the Rock of Peter.

That Protestants, like ourselves, are greatly concerned about the present status, of division and separation among Christians, is evident from some of their statements. Thus, Dr. Temple, Archbishop of York, before a non-Catholic gathering in New York, once made the following stirring plea: "The necessity for the Unity of the Church springs from the unity of God Himself. But this cannot be realized until we are all united in our faith . . . We cannot present to the world one family of God as long as we are divided among ourselves."

It is in the light of these developments in non-

Catholic thinking that the Church Unity Octave assumes added importance. We know that it was when Father Paul, while still an Anglican, had reached a similar stage in his convictions, that he established the great Octave of Prayer for Church Unity that we are once again about to celebrate.

That was in January of 1908. In October of 1909, Father Paul made his submission to the Catholic Church, bringing with him the Graymoor Society of the Atonement in a sensational group conversion, which was followed by similar conversions in succeeding years. The Church Unity Octave received the blessing of Pope Pius X, and was extended to the whole Church by act of Pope Benedict XV.

Truly the "Spirit breatheth where He will." May the Divine Spirit, through the prayer of the Octave, renew the face of the earth.

CATHOLIC ACTION is happy to be able to print for its readers (pages 17 to 19) the complete text of the allocution of Pope Pius XII to the Congress of the International Union of

Catholic Women's Leagues, Rome, Italy, September 11, 1947. Next month we hope to be able to carry important excerpts from the most recent encyclical of His Holiness *Mediator Dei* on the Sacred Liturgy. The English translation of this encyclical is not yet available.

THE goal set for the Thanksgiving Food Collection campaign conducted by War Relief Services-N.C.W.C. was 25,000,000 cans of foodstuffs, but the latest reports from the various parishes indicate that the collection will total 50,000,000 cans. 4,000,000 pounds already have been repacked for shipment to war sufferers overseas. 1,750,000 pounds have left the warehouse since December 1.

Papal
Guidance

Thanksgiving
Drive
Results

THE CANA CONFERENCE MOVEMENT

By

REV. JOHN C. KNOTT

We are glad to bring our readers the following article by Father John Knott, drawn from a thesis he has recently prepared.

It is particularly appropriate at this time in the light of the action of the annual general meeting of the Bishops of the United States in voting to make the work of the Cana Conference a special activity and interest of the Family Life Bureau, N.C.W.C.—The Editor.

THERE is the traditional story of the little girl in catechism class who, confusing matrimony with purgatory, defined marriage as that state between heaven and earth where we suffer for our sins. From a cursory observation of many marriages it appears to be an understandable mistake. Even where the note of purgation is not manifest, it still remains true, as Father Vann says, that "marriages are as a rule not happy in any real sense; people 'do get along quite well,' and that is the misery of it. They make a compromise with fate. They accept a dull, jog-trot sort of life as better than a lot of fuss, and resign themselves to it." Which seems to bear out at least partially Father Dowling's rather startling statement that he has yet to see a good marriage in the real meaning of the phrase. To him most good marriages are on analysis merely good people married. The potentialities of happiness and fulfillment have not been realized.

This is unfortunately true even of our Catholic marriages, which in too many instances fail to actualize their promise of being the source of "the greatest measure of earthly happiness that may be allotted to man." The failure to realize in married life the hopes of the engagement and the promises of the honeymoon in most cases is due not to a lack of good will on the part of either the husband or wife, so much as in their lack of appreciation of the nature of marriage—its dignity, glory, beauty, as well as its duties and obligations.

Realizing the fact that all marriages that do not end in the divorce courts are not thereby proved happy and successful, a movement has grown among Catholic married couples to more positively fit themselves to achieve the full potentialities of their state. This movement has taken the name of the Cana Conferences.

The name Cana recalls of course the marriage feast at Cana of Galilee at which Christ, at the suggestion of His mother, worked His first miracle and evidenced His concern for the happiness of married couples. The Cana Conferences take varied forms, but in general they can be described as a movement which has as its purpose the indoctrinating of married couples with the Christian ideals of marriage.

The Cana Conferences might be called a Christian marital adjustment movement in the restricted sense of its being an attempt to adjust modern couples to the Christian plan of marriage and family life as drawn by God in the natural law and transformed by Christ. While the Conferences discuss the meaning of marriage and the problems of family life, emphasis is rather placed on the Christianizing of marital and parental attitudes than on the here and now solution of a peculiar problem of a particular married couple. The attempt is made to replace the secularist attitude toward marriage and the family of many couples with a more Christian outlook in the belief that thus the root cause of much modern marital friction will be stunted and the obstacles to an even greater happiness be overcome.

The change in a couple during and after their first Cana Day is noticeable. They enter the building willing to be shown, polite enough to other couples but a little withdrawn, wanting an answer to problems that have been vexing them, but disliking to externalize that desire for fear of being accused of disloyalty to each other. Each partner realizes in his heart that, if their marriage has not been as happy as it might have been, each was at least partially at fault, but conventions have erected barriers and pride, camouflaged as politeness, has obstructed an open confession and consequent correction.

During the course of the day those artificial obstructions are dissolved and as pertinent points of the talks sink into their minds and hearts the ideals of each are refurbished and some of the pristine glow of their early days together is restored. More and more frequently eye catches eye, questioning,

seeking agreement and finding it. Smiles are exchanged, hands interlock, and the husband and wife, who entered as two people, relax as one.

The spirit of the occasion is infectious and all inclusive. During the intermissions and the round table discussion couple meets couple, politeness gives way to friendliness, unconscious absorption with self and partner to interest in others. Delight is had in the realization that one's problems are not unique and strength flows from knowing that one need not stand alone. There is the company of one's fellows and the positive helps from one's God.

The hopes and resolutions of the wedding day are recalled in the renewal of the marriage vows at the end of the Conference and the intimacy of Christ's concern in the lives of these couples gathered before His altar is evidenced in the blessing He gives them in the Benediction of the Blessed Sacrament. In this ceremony of spiritual union with each other and with God couples draw their greatest source of strength. All other things throughout the day have built up to this climax. Everything that is to follow in the weeks to come will be animated by it.

Although the Cana movement is only three years old it has enjoyed a spontaneous growth throughout the country. In places where Cana has been introduced the response from couples has been instantaneous and enthusiastic. It has brought to them a greater consciousness of the dignity of their state in life and has developed in them a sense of vocation. It has effected a unity, a joy, and a love in the husband and wife relationship which has shaken many couples out of the dull, jog-trot routine they may have drifted into. It has brought them and their children closer to Christ.

It has made them realize that their problems as married people are not unique and has fostered in the couples a group spirit remarkable for its solidarity and alive with charity for one another. This is perhaps one of the most noteworthy things about Cana—the sense of togetherness developed in the couples. New friendships have been formed and that sense of loneliness so common in city life has been overcome. Instead of standing alone faced with the impossible task of harmonizing Christian ideals with the practices of the world, they are renewed in the vision of Christian marriage and, strengthened in the society of fellow believers, they attempt its realization.

Even more impressive is the testimony of the couples themselves. There are cases on record of marriages saved from divorce, of reconciliations effected, of conversions initiated, but these are the unusual. The end of Cana is to make happy marriages happier, and Christian marriages more

Christian. The couples themselves give evidence that this is being accomplished. They describe "the insight into the spiritual union given us. The beauty of it haunts us through the nights and the days and we hope it will never let us rest." They are thankful for a greater interior peace, a freer acceptance of the will of God, increased happiness, better understanding, and a finer matrimonial balance. Cana has injected additional spiritual emphasis into their marriage relationship and the realization that other couples share and have shared their problems strengthens them.

As one married person wrote to a director after a Conference:

The experience caused me to again thank God that I was born a Catholic and through His grace to have married a good one. Knowing . . . that help is always at hand encourages all of us to improve our Faith. . . . It left everyone with a renewed hope and did much toward making the past understandable. You recognize so readily that it is the "little things" that shackle us. The discourses give the answers to so many of the questions. Simple remedies for simple things, but jewels—everyone of them. As we need Mass so repeatedly, so do we need more and more of these days.

The atmosphere at a Cana Conference is one of marked informality. The talks are held outside of Church and questions are invited by the speaker. The husbands and wives sit side by side. Where possible, comfortable chairs are provided and smoking is permitted. Expenses are kept to the minimum. All types of couples of varied educational and economic background participate.

A characteristic note of Cana is that it is a couple movement. In these days when husband and wife are separated on the work, recreational, economic, and even worship side of their common life, a movement that accepts the married pair as a moral unit is unfortunately too unique and all the more attractive for its uniqueness. The Cana Conference is not a husband movement, nor is it a wife movement. It is a married couple movement. There is no artificial separation of the married partners. In the lay phase of the Cana organization the committee chairmen and members are not men, who happen to be husbands, or women, who happen to be wives. Again it is the couple who is the chairman, and other couples who are the committee members.

The Cana movement is not a cure-all for the problems affecting modern marriage and family life. Its most fervent admirers are quick to admit this. It is, however, a positive attempt to help our Catholic couples find in marriage the satisfaction, the worthwhileness, and the joy that Christian marriage lived according to the pattern of Christ can be. For that reason it is hoped that its influence will be extended as soon as possible to many more couples.

CHRISTIAN DEMOCRACY

Crucial Questions of the Day

ARTICLE V

THERE is tautology in the term Christian democracy which we all use without much consideration of its basic and historical meaning: for Christianity not only connotes but also demands democracy if we accept the wider definition of the latter word.

Literally, from its root meaning, democracy is the rule of the people, by the people. In that restricted sense, probably the only complete democracy the world has ever seen was that of the old Greek city-state where all the people having the suffrage could gather in the marketplace and make all the laws by acclamation. Even that process, however, would not be regarded as democratic today: for part of the adult population was excluded from the exercise of the vote.

The broader idea of democracy, the one which tinges, if it does not wholly determine, all Western social thought today, is the Christian idea. Translated into political terms, democracy in Christian thought may be defined as the state of a people who, individually qualified by intellectual and moral progress and eager for further advancement, rule themselves or rule through their representatives. The social definition is based upon this concept: that all human beings are children of God and therefore endowed with human dignity which must be recognized and developed and safeguarded.

The teaching of this Christian concept is Christ's own teaching. Throughout His public life He preached the doctrine of the brotherhood of man under the Fatherhood of God. It was a doctrine which men found hard to understand and harder to follow, although it was based on two elements and two only: love of God and love of one's fellow man. The love of one's fellow man, Christ said to those who listened to Him, was a duty second in importance only to the love of God. Justice and charity, the expressions of that love, would be God's measure of judgment on the Day of the Great Judgment.

As a religious ideal the doctrine of Christ was as beautiful, as natural, as easy of acceptance as a flower growing by the Galilean wayside. As a

social element, it was dangerous as dynamite to the lords of the world; and because their power extended over the minds as well as over the bodies of many of the multitude, the doctrine of Christ won its way all too slowly into the souls of those who might profit, even in this world, from its establishment.

It did, however, make its way. The Apostles carried it into the Roman Empire, the most powerful political and social organism ever assembled. To Tyre and Sidon, to Ephesus, to Corinth and Athens, to Antioch and Alexandria, to Rome itself the followers of Christ took His doctrine of the love of God and the love of fellow man. They found a system of slavery, of the degradation of women, of political and social corruption, of vast and deep-seated injustice, of widespread indifference toward the needs of the needy. Within two centuries the Christian faith had permeated that empire. In the century that followed it transformed it. By the beginning of the sixth century the Church of Christ was the established intellectual and moral leader of the West.

Through the next thousand years the Church established a standard of life for mankind and taught how that standard might be attained. To that end she used existing forms of government, kingdoms, empires, tribal units; but she always insisted that power came not from the ruler by virtue of his post but from the people who had received it from God and who delegated it to their leaders.

In her great schools and universities the Church developed those philosophic doctrines which are the base of all modern doctrines of true democracy. Saint Thomas Aquinas codified these doctrines. His work is rightly the *Summa* and must be studied not as a personal expression but as a compendium of doctrine.

In the world of Saint Thomas Aquinas, the world of the apex of the power of the Church, society was regulated for the betterment of man. In that world surplus wealth was spent for the good of the community, not for any one class. The just production, the just distribution, the

just consumption of wealth were actual, not academic problems to be solved by the consciences of men. There were bad spots, to be sure, in the picture. Slavery existed in some places. Feudalism was no perfect system. But the general idea of moral responsibility was generally accepted; and the community came nearer to realization of actual democracy than it has under certain systems which have been vaunted as entirely democratic.

Even though the power of the Church declined in the periods of and after the so-called Reformation, the Christian idea of democracy persisted. It is not surprising therefore to find the amazing similarity between the doctrines compiled by Saint Thomas Aquinas and the essential idea of American democracy. Five centuries before the signing of the American Declaration of Independence the saint set down words which bear an amazing resemblance to many of the words of that document. The Rev. Edward F. Murphy, dean of Xavier University in New Orleans, and author of some better-known best-sellers, once wrote a remarkable dissertation upon the resemblance and drew up a set of parallel columns showing the striking similarity between the most vital points in the Declaration and certain passages in the *Summa*. Here are a few of them:

THE DECLARATION

- (1) "That all men are created equal."
- (2) "That they have been endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."
- (3) "That to secure these rights, governments are instituted among men."
- (4) "Deriving their just powers from the consent of the governed."
- (5) "That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it."
- (6) "And to institute a new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."
- (7) "Prudence, indeed will dictate that governments long established shall not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more dis-

DOCTRINE OF SAINT THOMAS

- (1) "Nature made all men equal in liberty."
- (2) "In those things which pertain to the inner volitional life, man is amenable only to God . . . In those things which pertain to the nature of the body, man is accountable only to his Creator."
- (3) "It is necessary that besides that which moves to the individual, there should be something that moves to the common good of the many." (Ergo, government.)
- (4) "Legislature belongs either to the whole people or to the public person who has the care of the whole people."
- (5) "If any society of people have the right of choosing a king for itself, it is not unjust if he be deposed by the same, or if his power be curbed, when by a royal tyranny he abuses his power."
- (6) "Then the government of the kingdom is to be so arranged as to leave the king when instituted no occasion for tyranny. At the same time also his power should be so tempered that he may not easily fall into tyranny."
- (7) "If indeed a tyranny is not excessive it is better to bear it for a time than, by acting against the tyrant, to be involved in many perils, which are worse than tyranny. For it may happen that

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization and school programs
- For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

posed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed."

they who rise against a tyrant do not prevail against him; and so the tyrant, being incensed, rages the more violently. And if one should be able to prevail against the tyrant, from this there very often arises grave dissensions among the people, either while he is striving against the tyrant, or after the deposing of the tyrant, whilst the multitude is separated in parties with regard to the ordering of the rule. It happens, also, sometimes, that when by the help of anyone the multitude expels the tyrant, he himself, having accepted the power, takes to himself the tyranny, and fearing to suffer himself what he wrought against another, he oppresses his subjects with a more burdensome slavery."

(8) "But when a long train of abuses and usurpation pursuing invariably the same object, evinces a design to reduce them under an absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

(8) "Nor is such a society (of free men) to be regarded as acting unfaithfully in thus deposing the tyrant, even if it have previously sworn to him forever; for he deserved to be deserted, in not keeping faith in the ruling of his people, since this is an obligation on his part, if the compact made with him by the subjects is to be maintained."

There they are. No one can study the comparison without realizing that the doctrine of Aquinas, the essential Christian doctrine of the right of the individual to freedom, is in the heart of our own initial statement of American independence.

The intellectual history of how this Christian doctrine came to be within the Declaration is less important than the fact that it is there. Even if Jefferson and Madison had never read Bellarmine, who had hurled Christian democratic theory against James I of England, people of the Colonies would have known the Christian concept of democracy. The Catholic founders of Maryland had granted freedom of worship to all Christians. A Catholic colonial governor of New York had established these freedoms in that colony: repre-

sentative assembly by the people; local courts of justice; taxes to be levied only by the people in general assembly; right of suffrage; no martial law and no quartering of troops without the consent of the inhabitants; religious liberty. The list might be a summary of the points set down in the Bill of Rights, those first ten amendments which had to be added to the Constitution before its acceptance by the colonial legislatures.

This was Christian democracy at work. Its persisting tradition has been the solid rock of American democracy. There has been no important development in American political doctrine which has not had this base. The Emancipation Proclamation was Christian. Some of the vital decisions of the Supreme Court relating to the freedom of citizens have been Christian. Many of the most important reforms in government have been inspired by Christian consideration. Nearly every great popular American movement has been based upon the Christian concept of justice.

In many instances the social interpretation of democracy has not kept pace in our American life with the political. Even in establishing a form of government which, in nearly every respect, completely met the Christian standard, the United States still permitted the continuance of slavery. The growth of the Industrial Revolution took away from citizens essential liberties. For decades the social lagged behind the political. It still does. There is, however, a widely growing public consciousness of responsibility for this lag, and at least hope that it will be overcome.

This consciousness has been developed within the past fifty years. The issuance of the great labor encyclical, *Rerum Novarum*, by Pope Leo XIII, aroused thinking men to realization of their responsibility to better those economic conditions which enslaved millions of their fellow men. The publication in 1919 of the Bishops' Program by the National Catholic Welfare Council—the predecessor of the National Catholic Welfare Conference—brought the issue sharply to the attention of the American public. That document, a Magna Charta of social freedoms for Americans, has been a cornerstone of social thought for all men of good will. The later declarations of the American Hierarchy have added to its effectiveness and kept the issue clearly defined as well as potentially arousing.

It is this emphasis on the need for justice which is the most powerful weapon which Christianity can use against atheistic Communism. The strength of atheistic Communism lies in the fact that it appeals to men who are suffering from social injustice. If we deny the existence of that

social injustice and if we take no measures to change that condition, Communism will continue to grow dangerously. Only by holding to the Christian principle of true freedom and justice will it be possible for Christianity to win the struggle against the godless forces which combat it. Only by knowledge of what freedom really means—to others as well as to ourselves—and by the determined will to make this freedom possible for all of us will our democratic government and our democratic ideals survive.

QUESTIONS FOR DISCUSSION

1. What is the literal meaning of democracy? The broad meaning? What has been its history and influence from apostolic times through the times of St. Thomas Aquinas and the so-called Reformation?
2. Cite various instances of similarity between vital points in the Declaration and passages in the *Summa* of St. Thomas Aquinas. Note some other American documents, reforms, etc., established on the same base.
3. What is meant by the term "social democracy" as distinguished from "political democracy?" Have the two developed evenly? How is social democracy important in the fight against atheistic Communism?

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IN accordance with a resolution adopted at the recent annual meeting of the Administrative Board of the Archbishops and Bishops of the United States a National Catholic Resettlement Council has been formed to promote a program for the reception and settlement of displaced persons in this country. Announcement was made following a two-day meeting in New York of various national Catholic organizations.

The program of the Council includes the establishment of resettlement committees in each diocese of the United States to coordinate information on employment opportunities for displaced persons, and the carrying out of a large educational program aimed at bringing about better understanding among the American people "of their responsibilities in meeting this great international humanitarian problem."

War Relief Services-National Catholic Welfare Conference will assume administrative leadership in the program of the Council.

The National Catholic Rural Life Conference

By REV. GEORGE G. HIGGINS

APPROPRIATELY enough, the Silver Jubilee Convention of the National Catholic Rural Life Conference (November 23-26) was held in the Diocese of Lafayette, Louisiana, which lays claim to having within its jurisdiction more Catholic farmers than any other diocese in the United States. The hospitality of the Bishop, the clergy and the laity of Lafayette, which is deep in the heart of the historic Evangeline country, was typically "Southern" in the very best sense of the word—as was the hospitality of the administration and staff of Lafayette's Southwestern Louisiana Institute, a state college with an enviable reputation in the field of agricultural economics. Almost all of the sessions of the convention were held on the campus of S.L.I., and the President of the college, Dr. Joel Fletcher, a non-Catholic, served with distinction as the convention's honorary chairman.

The visit of His Eminence, Cardinal Stritch, to the convention was at once an unprecedented civic and religious event, marking, as it did, the first time that a Cardinal had visited the city and the diocese. The citizenry of Lafayette responded accordingly and demonstrated its gratitude for the Cardinal's visit by turning out in great numbers to greet him upon his arrival and to honor him again on the following evening at a mass meeting on the campus of S.L.I.

The most important item on the agenda of the convention was the problem of Displaced Persons, which was discussed thoroughly and at great length at several different sessions by Bishop Muench, Bishop Mulloy (who was reelected President of NCRLC), Monsignor John O'Grady of the National Conference of Catholic Charities, and Monsignor Edward Swanstrom, executive secretary of War Relief Services-N.C.W.C. The convention went on record unanimously as pledging its wholehearted support to the coordinating committee recently established at the direction of the Administrative Board of N.C.W.C.—the National Catholic Resettlement Council. Since many of the displaced persons who (please God!) will be admitted to the United States will probably have to be settled in rural areas, the enthusiastic interest of NCRLC in this problem is most hopeful and encouraging.

Also included on the agenda of the two mass meetings and seven sectional meetings of the convention were the following topics, to mention

only a few: Liturgy and Rural Life; Soil Conservation; Visual Education for Rural Children; Christian Recreation; Cooperatives.

Of particular interest to the sixty or more Diocesan Directors of Rural Life who were present at the Lafayette convention was Father Edward O'Rourke's discussion of the Young Christian Farmer movement—specialized Catholic Action among young farmers. Father O'Rourke, as assistant Catholic chaplain at the University of Illinois, has had experience in specialized Catholic Action among students and is convinced that the same specialized approach is indispensable for the development of an effective apostolate on the land. His opinion was confirmed by Monsignor Ligutti, executive secretary of NCRLC, who studied the Young Christian Farmer movement last year in Australia and New Zealand and came back to the United States determined to develop a similar movement at home. Next year's convention, to be held in La Crosse, Wisconsin, will probably devote a major part of its attention to this problem.

Convention resolutions were passed in support of existing legislation limiting government irrigation services to holdings of 165 acres or less; in support of the present soil conservation program of the government, with its emphasis on local administration; and in support of closer understanding and cooperation between farm and city.

NCRLC, in celebrating its Silver Jubilee, had reason to be proud of its accomplishments. But the leaders of the organization are far from complacent. They are acutely conscious of the one big weakness of NCRLC—its failure to enlist the active participation of Catholic farmers. To correct this weakness, every effort will be made in the months ahead to bring the message of NCRLC to the Catholic farmers of the U. S. through the Young Christian Farmer movement and through other suitable means, e.g., through the Conference's new publication, the *Young Christian Farmer*, which is aimed primarily, not at the professionals in the movement but at the rank-and-file. The Conference is determined to enlist the complete support and active participation of the men, women and children who actually live and work on the land—the people who must be the heart and soul of any rural apostolate which hopes to succeed.

NATIONAL COUNCIL CATHOLIC WOMEN

The I. U. C. W. L.—N. C. C. W.
and the Family—UN Institute
—With Our Nationals

THE INTERNATIONAL UNION OF CATHOLIC WOMEN'S LEAGUES

I.U.C.W.L. Studies Proposals of N.C.C.W. For Change in Constitution: In a circular letter to Leagues of Catholic women of fifty-six countries, Madame Steenberghe, distinguished president of the International Union of Catholic Women's Leagues, has presented for study and opinion the proposals of the Board of Directors of N.C.C.W. for changes in the Constitution of the I.U.C.W.L. These proposals resulted from the decision of the N.C.C.W. Board of Directors at a meeting held at the N.C.W.C. last April, to present again to the Union a resolution introduced by N.C.C.W. at the 1939 International Council meeting but not passed, with such changes and additions suggested by the present Board of Directors.

The proposed changes which were read to the September 1947 International Council in Rome by Mrs. Henry Mannix in her capacity as president and head of the N.C.C.W. delegation, are:

1. In *those* countries where the Bishops have established a national center of Catholic Action and have made a federation, league or association of Catholic women an integral part of such a center under the guidance of the Bishops, any member of the Bureau (of the I.U.C.W.L.) elected or coopted from that country, should be named by, and approved by that federation, league or association, and should have the approval of the Bishops or their representatives.

2. The members of the Bureau should serve in a representative capacity rather than in an individual capacity.

3. No League of one country should have the right to name a candidate for the Bureau from another country.

4. There be a fixed term of office for members of the Bureau stating a specific time at which members should not be eligible for re-election.

5. That in addition to French, English and Spanish be official languages, for the meeting of the International Council.

In her letter to the affiliated Leagues, Madame Steenberghe says that the Bureau of the I.U.C.W.L. will study the suggestions of the Leagues at the next Bureau meeting, and that the

Bureau, also, will make suggestions. The results of this work, Madame Steenberghe says, "will then be made known to the affiliated Leagues so that the changes in the Statutes of the Union can be discussed and voted upon, with the least delay, by the International Council."

Representative Appointed by I.U.C.W.L. for United Nations: Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs, and consultant to the International Relations Committee, N.C.C.W., has been appointed as of October 1947, by Madame Steenberghe, to represent the International Union of Catholic Women's Leagues in its consultative status with the Economic and Social Council of the United Nations.

I.U.C.W.L. To Participate in Conference of International Non-Governmental Organizations: The Department of Public Information of the United Nations is planning a Conference of International Non-Governmental Organizations to be held in Geneva, May 17-21, 1948. The planning committee for the Conference is composed of sixteen organizations, eight of the organizations having Class A consultative status with the Economic and Social Council, and eight from among those organizations having Class B and C status. The International Union of Catholic Women's Leagues is one of the number elected to serve on the planning committee from the Class B status. Miss Catherine Schaefer is representing the I.U.C.W.L. at the meetings of the planning committee which are being held at Lake Success.

I.U.C.W.L. and the U.N. Commission on Human Rights: For the current meeting of the U.N. Commission on Human Rights now being held in Geneva, the I.U.C.W.L. has appointed Mademoiselle Jedwiga Romer as its observer. Mademoiselle Romer is a native of Poland and for many years was on the staff of the League of Nations. She is now residing in Geneva and is a member of the Bureau of the I.U.C.W.L. Of interest to N.C.C.W. affiliates is the fact that Mademoiselle Romer is one of the first graduates of the National Catholic School of Social Service, having come to the U. S. on a scholarship following the first World War.

N.C.C.W. AFFILIATES ACTIVE IN FAMILY FIELD

Convention pledges of intensive endeavor to strengthen Christian family life in our country, made by N.C.C.W. affiliates, have not been mere words but have resulted in action. A glimpse of reported activity in this field is timely in this month dedicated to the Holy Family.

From the Detroit A.C.C.W. comes word of a Fall series of Cana Days; 150 women enrolled in the Parent Education class being conducted at Marygrove College, with similar classes to be given by Sister Mary of Marygrove in the Eastern Deanery for members of this council; and family life conferences held during September in four sections of the Eastern Deanery with 1,350 people in attendance and dates set for additional conferences in October and November.

The Decatur Deanery Council of the Springfield, Illinois, D.C.C.W. tells of family life literature made available in a Browsing Room at the Decatur Library, when council members assisted the P.-T.A., Y.W.C.A., Women's Club, Home Bureau, Jewish, and Scout organizations in a week's display of books and literature on marriage.

The Young Ladies Grand Institute has sponsored most successful "Marriage as a Career" forums in a number of cities, San Rafael, Santa Rosa, Niles, San Mateo, San Francisco, Sacramento, Woodland, with aroused interest demanding similar forums in other places.

The Rochester D.C.C.W. has launched a four-point campaign to restore dignity and sanctity to family life: (1) pre-marriage preparation; (2) post-marriage counsel; (3) reading; (4) shrines in the home. A series of pre-marriage conferences have been arranged with approximately 100 engaged and newly-married couples attending. One by-product already noted is the taking of religious instruction by two couples from the class.

Another approach to the problem has been taken by the Augusta Deanery Council of the Savannah-Atlanta D.C.C.W. in a recommendation that the Richmond County commissioners withhold public funds from the birth control and sterilization programs recently recommended by the Richmond County Board of Public Welfare. This recommendation is an implementation of the Augusta Council resolution to oppose any birth control and sterilization program promoted by any agency, public or private.

As might be expected, Harrisburg, the home diocesan council of the National Chairman of the Committee on Family and Parent Education, Mrs. Robert A. Angelo, is sponsoring an outstanding family life program. For the past two years,

institutes on family life have been held during the month of May in several places in the diocese with two or three deanery councils joining in each. This year Cana Conferences are being added to the committee program, which also encompasses the purchase and distribution to new mothers of the "Teaching Religion in the Home" leaflets of the Parent-Educator section of the Confraternity of Christian Doctrine.

FAMILY LIFE ALSO THEME OF D.C.C.W. CONVENTIONS

The grave concern of Catholic leaders regarding the state of the family today, and their earnest desire to aid people in the knowledge and practice of Christian principles of family life, is again strikingly apparent in the programs of diocesan council conventions.

Rochester... This concern for the family was voiced by the Most Rev. James E. Kearney, Bishop of Rochester, at the 13th annual convention of the Rochester D.C.C.W., held October 16, when he said: "Outside the sanctuary of God there should be no holier spot than the sanctuary of the home." His Excellency sounded the keynote of the Council's 1948 project, a four-point program to propagate sanctity and integrity in family life. The outline of this program was presented in a panel discussion at the convention. About 600 women participated in the meeting which was presided over by Mrs. Frank T. Curtin, retiring president. Mrs. Richard L. Kalb was elected to succeed Mrs. Curtin.

Springfield, Ill. . . . With the theme, "Family Life," the Springfield D.C.C.W. 19th annual convention, held October 4-6, opened with Pontifical Low Mass celebrated by the Most Rev. James A. Griffin, Bishop of Springfield, who also preached the sermon. His Excellency was guest speaker at the banquet, at which Rev. Patrick Peyton, C.S.C., and Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education, also spoke. Father Peyton's subject was "Family Stability through Family Prayer" and Mrs. Angelo's "Family Life." During the convention, Mrs. Angelo also spoke on "Develop-

AT THE invitation of the Most Reverend Joseph F. Rummel, Archbishop of New Orleans, the Twenty-Fourth National Convention of the National Council of Catholic Women will be held in New Orleans, La., September 11 to 15, 1948.

ing Leadership," conducted a Family Life session, and participated with Mrs. John Nevens, D.C.C.W. president, and Mrs. J. W. McCollum, national chairman of the Committee on War Relief, who was also a guest speaker at the convention, in a radio interview. More than 450 women attended the convention, with Mrs. Nevens presiding.

Omaha . . . A panel explaining the theme, "The Catholic Woman in Today's World," was presented at the 23rd annual convention of the Omaha A.C.C.W., held October 2. Participants in the panel were Mrs. Deiss Muffitt, "Her Responsibility to Youth"; Mrs. D. E. Mitchell, "Her Responsibility to the Family"; Mrs. Norman Folda, "Her Responsibility to the Community"; and Rev. J. S. Juricek, moderator, "Her Responsibility to the Church." Mrs. Folda, who had presided at the sessions, was reelected president. More than 200 women were present when the convention closed with Benediction of the Most Blessed Sacrament.

Milwaukee . . . The 27th Milwaukee A.C.C.W. convention opened October 9 with Pontifical Mass celebrated by the Most Rev. Moses E. Kiley, Archbishop of Milwaukee, with more than 700 delegates in attendance. His Excellency told the women, "Organization produces the best results since it unifies efforts and multiplies results. For efficient organization there is required the greatest unselfishness . . . The very moment that anyone demands his or her will in an organization that moment such an individual becomes a weakness to the organization, a liability and no longer an asset." In her report, Mrs. Anthony J. Scholter, president, listed cooperation with the "Children in Need" project of War Relief Services-N.C.W.C. and the N.C.C.W. as the outstanding work of the Council during the past year. She reported 75,000 garments (three times more than the previous year), 1,453 bars of soap, and 899 towels had been shipped to War Relief Services-N.C.W.C. A panel presentation of committee work was given. Mrs. Andrew S. Pfeifer was elected president to succeed Mrs. Scholter.

Galveston . . . Miss Lonnie Marie Ball, president, presided at the 19th annual convention of the Galveston D.C.C.W., held October 14-15. It was stated at the convention that the Galveston Council has contributed \$10,250 toward the completion of the National Shrine of the Immaculate Conception in Washington, D. C. A number of addresses were given touching on the Catholic woman's responsibility to give informed leadership in the consideration and solution of today's problems. Miss May Q. Garthar, past D.C.C.W. presi-

dent and past national secretary, spoke on relief for the people of Europe, urging adoption of needy families by every affiliated organization. The convention elected Mrs. O. L. Rash president.

St. Paul . . . More than 800 women attended the annual fall conference of the St. Paul A.C.C.W., October 9. Mrs. M. R. Drennen, president, introduced Mrs. William J. Daly, St. Paul Deanery Council president and Conference chairman, who presided at the meeting. Most Rev. James J. Byrne, Auxiliary Bishop of St. Paul, spoke on "Our Lady of Fatima," urging the women to increased devotion to daily prayer, particularly the family rosary. Greetings from the N.C.C.W. were extended by Mrs. Thomas F. O'Neill, national director, Province of St. Paul. Rev. Stephen Lackovic, former personal secretary to Archbishop Aloysius Stepinac, of Yugoslavia, was a guest speaker. He told of the life and work of Archbishop Stepinac and asked prayers in his behalf.

Santa Fe . . . The Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, addressed the 16th annual convention of the Santa Fe A.C.C.W., held October 15, at which Mrs. Mercer Fallon, president, presided. Other speakers included Very Rev. Robert L. Wilken, O.F.M., Rev. Glynn Patrick Smith, and Mrs. Ruth Jones.

Paterson . . . The program of the 3rd annual convention of the Paterson D.C.C.W., held October 15, was built around the theme, "The Catholic Woman in the World Today." The Most Rev. Thomas A. Boland, Bishop of Paterson, addressed the convention. Two outstanding women speakers were also on the program, Dr. Elizabeth Lynskey, associate professor of Political Science, Hunter College, and vice-president of the Catholic Association for International Peace, who spoke on the theme of the convention, and Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs and consultant to the N.C.C.W. Committee on International Relations, whose subject was "Observations at the United Nations Conference." Mrs. Robert D. Donaldson, who gave the President's Report at the meeting, was reelected to the presidency.

R.I.P.

N.C.C.W. has learned recently, with great sorrow, of the death on August 28 of Miss Katherine E. Desmond, past national director from the Province of San Francisco. Miss Desmond died as the result of a fall from an embankment near her home in West Hollywood, California. The prayers of the members of N.C.C.W. affiliates are asked for the repose of her soul.

U.N. INSTITUTE—IN RETROSPECT

MARY H. MAHONEY

Chairman, N.C.C.W. Committee on International Relations

NOW that the first Institute on the United Nations, sponsored by the N.C.C.W. Committee on International Relations and held in New York, October 30-November 2, is an event of the past, it is possible to estimate the value and the effects. Several important observations loom up among our many happy memories of that occasion. More than fifty delegates from councils and affiliated national organizations, representing areas as distant as Florida and Minnesota, listened eagerly to interpretations of international problems presented by competent authorities whose recommendations reflected Catholic philosophy in action. Space does not permit comment upon the twenty or more speakers who addressed us, but all, in one way or another, stressed the importance of the following facts:

1. The need for a sympathetic understanding of the problems facing the United Nations. Our visit to the headquarters of the U.N. at Lake Success and to the General Assembly at Flushing Meadows made us aware of the huge organizational program which has been handled simultaneously with the efforts to solve some of the world's most difficult questions. Despite ideological and linguistic conflicts, definite progress has been made in the social, economic, and political fields. However, our brief attendance at a meeting of the representatives of the fifty-seven nations made us appreciate more than ever that any progress at all requires infinite patience, tact and determination, and worthwhile results are due to the tireless efforts of self-sacrificing men and women from all over the world. The real news of the progress of the United Nations is in the minutes of the numerous committee meetings.

2. The close relationship between national and international affairs. The changes in our lives brought about by modern transportation and communication have been so rapid that our mental processes have failed to respond to the resulting responsibilities. It is a shock to realize that our textbooks do not always implement the international understanding we are trying to foster, that the actions of our families or neighbors do not conform to our own Bill of Rights much less an international one, that the economic plight of less fortunate areas may be linked to our import regulations, that the relief of thousands of miserable war victims depends upon the modification of immigration laws, and that the future of a continent hangs upon our willingness to limit our comforts.

3. The value of individual effort. Even though members of a democracy know that the success of any national undertaking requires the cooperation of all, nevertheless delegates to the Institute experienced a strange sense of humility and yet importance as urgent pleas were made for their participation in the many fields of cooperation now open. A bar of soap or sweater for a war orphan, a kindness to a war bride or foreign student, a letter to a Congressman for legislation to admit Displaced Persons, a contribution for relief or international scholarships, reading about and discussing international affairs—from these, world peace is built by each one of us.

4. The need to know, love and serve God. Who was not thrilled and inspired by the evidence, presented by our speakers from Thursday to Saturday, that the ideals of Christianity are the basis for international understanding and cooperation?

Only a limited number could attend the meetings in New York, but the expressions of gratitude and appreciation heard on all sides indicated that the delegates benefited greatly from the experience. Perhaps the best way to indicate our sincere thanks to our National President, our speakers and the local committees is to resolve to sponsor similar Institutes. May we help you?

Proceedings of the Institute on the United Nations, sponsored by the N.C.C.W. Committee on International Relations, will be available soon from headquarters at \$1.00 a copy.

WITH OUR NATIONALS

National Council of Catholic Nurses . . . The 1948 convention of the N.C.C.N. will be held in Boston, May 7-9, with the theme: "Service to the patient; service to Christ." The N.C.C.N. has accepted two new diocesan units, Winona, Minnesota, and Fall River, Massachusetts, bringing the total diocesan affiliations to forty-one.

Daughters of Isabella . . . Following their annual custom, the Daughters of Isabella of Chicago presented a check for the work of Catholic Girl Scouts in the Archdiocese of Chicago to Rev. Thomas J. Fitzgerald, assistant executive director of the Chicago A.C.C.W. Among the speakers on the occasion of the presentation were Rev. Philip L. Kennedy, State chaplain, D. of I.; Father Fitzgerald; Mrs. Caroline B. Manning, national regent, D. of I.; and Miss Helen Ganey, Chicago A.C.C.W. president.

Catholic Daughters of America . . . In observance of Catholic Book Week, the C.D.A. launched a nation-wide Catholic book review contest, beginning during Book Week, November 9-15, and closing January 15.

NATIONAL COUNCIL CATHOLIC MEN

Kansas City Councils—Toledo
Council Pre-Marriage Conferences
—Narberth Survey—Radio
Schedule

KANSAS CITY DIOCESAN COUNCILS, LEADERS IN THE LAY APOSTOLATE

"I AM happy to be able to say truthfully that the members of your boards have successfully met the test of the genuine lay apostolate." So spoke the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, before the quarterly meeting of the Diocesan Councils of Catholic Men and Women held in Warrenburg, Kans., on November 30. No idle words were those of the midwestern prelate, for the well organized laity of his diocese are considered among the most active in the nation. In each of the 129 parishes under his jurisdiction there is a Council of Catholic Men and a Council of Catholic Women. Federating the various societies of the parishes and of the diocese, these Councils furnish the Catholic lay leadership called for by each of the recent Popes. Operating at the parish level on specifically Catholic topics or at the city level in cooperation with other civic groups, the activities of the parish councils are coordinated through their representatives on the Diocesan Council.

Last May the Diocesan Councils sponsored the Kansas City Diocesan Workshop of Catholic Action. This first test of the depth and scope of lay solidarity was passed with flying colors. In the words of Bishop O'Hara at the Warrenburg meeting, "We can say with gratitude to God that we were all greatly heartened by what we saw and heard at those 26 meetings in May—not mass meetings, but apostolic assemblies totaling approximately 5,000 lay persons actively sharing in the apostolate of the Church."

Particularly impressive is the work of the dioc-

esan board of directors in strengthening the work of the parish groups.

Not merely another organization with specifically limited goals is the Diocesan Council of Catholic Men with its local parish Councils. Far from "competing" with already existing organizations, the parish and Diocesan councils have as their object the coordination of the various societies in the direction of harmonious and effective lay action. Units of the Confraternity of Christian Doctrine, Holy Name Parish Societies, Knights of Columbus Councils and Assemblies and all others are federated and coordinated in the Council of Men. Planning and operating together through the Council, the parish laity are able to channel their efforts and leadership toward these goals deemed desirable by their local ordinary and their pastors.

Through cooperation with local civic leaders the Council of Men and the Council of Women are able to insure that there will be active participation by Catholics in the affairs of the community. Too often in the past Catholics have been inclined to build a wall around themselves and the truths which they bear, forgetting that the gift of Faith carries with it a corresponding responsibility towards those who do not possess it. The antidote to such intellectual and spiritual isolation has been found in the Diocese of Kansas City . . . for where there are active Councils of Catholic Men and Women such an attitude cannot prevail.

TOLEDO DIOCESAN COUNCIL SPONSORS PRE-MARRIAGE CONFERENCES

ON OCTOBER 20, at Toledo's Catholic Men's Club, the first of a series of fifteen pre-marriage conferences for young men was opened with a talk by Rt. Rev. Msgr. Arthur J. Sawkins, well-known Catholic Hour speaker. Sponsored by the Toledo Diocesan Council of Catholic Men, these conferences are open to young men of senior high school age and over, both Catholics and non-Catholics. The course was adapted from the pre-marriage correspondence courses offered by the Canadian Young Christian Work-

ers, and consists of two parts, eight sessions concerning the spiritual aspect of marriage, and seven dealing with the economic, physical, and psychological problems. Only those completing the first part of the course are eligible to attend the final seven sessions.

Every Monday and Thursday the conferences are held, each divided into three sections. Each meeting is opened with a thirty minute talk, given by prominent clergy, doctors, or qualified laymen. It then continues another half hour in small

discussion groups, and concludes the evening with a final thirty minute forum. Questions are assigned on the basis of each evening's material and written answers are handed in at the next meeting of the group.

Letters announcing the opening of the course were sent to the three previous graduating classes and the present senior class of Toledo's Central Catholic High. In order to contact those young men who had attended non-Catholic high schools the pastors throughout the city furnished lists of names. Upon completion of the series of conferences certificates are issued to the participants.

NARBERTH SURVEY

A CURRENT tabulation by the National Council of Catholic Men indicates that at least two million non-Catholics are being reached weekly by the Narberth Newspaper Articles of Catholic Information prepared and distributed under the supervision of the Council. In addition, over 14,000 Narberth Leaflets, containing the same matter, are mailed each month to non-Catholics. Initiated in a suburb of Philadelphia from which it took its name, the Narberth Movement has grown steadily since the first "Narberth Letters" were mailed to 500 non-Catholics of Narberth, Pa., in 1929. After the death in 1942, of Karl Rogers, the founder and leading spirit of the movement, the N.C.C.M. assumed the task of conducting this apostolate of Catholic information. Designed to meet the facilities of the local sponsoring groups the Narberth Movement operates on two levels. The "Newspaper Plan" consists in weekly insertions, in free or paid space, of short, eye-catching, and interesting articles in a local newspaper. Any organization, such as a Council of Catholic Men, a Knights of Columbus Council, or a Holy Name Society, can order a pad of copy containing fifty-two such articles from the N.C.C.M. at a nominal fee. Affiliates of the National Council of Catholic Men may obtain such copy free upon request. The "Leaflet Plan" consists in sending small leaflets every month to a mailing list of non-Catholic individuals. Copy for these leaflets may be obtained from N.C.C.M. in the same manner as the Newspaper Articles and printed in leaflet form by a local printer.

According to the N.C.C.M. survey the Narberth articles are presently appearing in local newspapers with a combined circulation approaching half a million, and over 14,000 leaflets are in the mail each month. Since only 20 per cent of the users of the Narberth material returned the questionnaires, the figures given are undoubtedly much too conservative.

Most gratifying to the sponsors of the Narberth Movement were the numerous comments testify-

ing to the favorable reception of the articles and leaflets. "Several converts from our readers admitted that the reading of the leaflets prepared the way by overcoming prejudices," wrote one user of the leaflets. "We had one convert and many inquiries for Catholic information," wrote another in connection with the success of the newspaper articles. A few instances of unfavorable reaction were noted, but on the whole the results are overwhelmingly on the credit side of the ledger. One group reported that many non-Catholics receiving the monthly leaflets had sent in a change of address upon moving from the city and had requested further leaflets.

RADIO SCHEDULE—JANUARY, 1948

THE CATHOLIC HOUR

Sundays, 6:00 P. M., EST

NBC Network

RT. REV. MSGR. FULTON J. SHEEN

The Catholic University of America

Subject: "The Modern Soul in Search of God"

January 4—The Psychology of a Frustrated Soul

January 11—The Root of All Our Anxieties

January 18—Is God Hard to Find?

January 25—The Origin of Our Complexes

(Monsignor Sheen will continue this general subject in addresses throughout the months of February and March.)

Music on the Catholic Hour during January will be furnished by a unit of the Choir of Our Lady of Perpetual Help, Brooklyn, under the direction of Mr. Richard Schwende.

THE HOUR OF FAITH

Sundays, 11:30 A. M., EST

ABC Network

RT. REV. MSGR. JOSEPH M. GRIFFIN

Meriden, Conn.

Subject: "Careers for God"

January 4—The Call from God

January 11—Why Christ Was at Cana

January 18—Come, Follow Me

January 25—The Spouse of Christ

The music on the Hour of Faith is provided by an instrumental ensemble and male quartette under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., EST

MBS Network

REV. ROLAND MAHER, C.P.

Detroit, Mich.

Subject: "The Characteristics of a Christian Home"

January 1—Confidence in Divine Providence

January 8—Resignation to God's Will

January 15—Patience in Home Life

January 22—Conscience: The Radar of the Soul

January 29—God's Law Never Changes

Music is provided by a baritone soloist and organist.

Catholic Action Study Department

CHINATOWN'S CATHOLIC ACTIONISTS!

SISTER MIRIAM DOLORES, M.M.

CATHOLIC Action flourishes among children of Transfiguration School in New York's Chinatown, where the Maryknoll Sisters teach.

Three groups of "workers" come from the Sixth Grade. One of the groups is made up of public school children who come for catechism classes. They are to work among boys and girls around them—to get them to Mass, to stop them from cursing and from stealing. They have been able to get quite a number of public school children to Mass.

One boy organized a club of all children in his block to work against swearing. They imposed fines—graded to the seriousness of the offense.

Another boy attracted many smaller children around him and when they swore, he wouldn't let them play. Last week they were working on their own families and this same boy was able to get his father to go to confession after many years away.

A third held up a boy who was stealing apples from a push cart and made him put them back. He followed another recreant who he knew used to steal electric trains and other toys from the counters, all around the store so closely that the would-be thief didn't have a chance!

The Catholic Actionists have voluntarily adopted a ten-point program:

Spiritual Development:

1. To attend two extra Masses and receive Holy Communion once weekly.
2. To say two decades of the Rosary daily.
3. To read a spiritual book for ten minutes each day.
4. To say the Morning Offering, make a daily examination of conscience and say the Act of Contrition.
5. To say ejaculatory prayers.

Apostolic Program:

6. To report on Spiritual Reading.
7. To take part at each meeting and to ask five others to go to Mass.
8. To discuss and apply to themselves the Sunday sermon.
9. To take turns in leading the discussion.
10. To work in pairs on whatever assignment the president makes.

A president and secretary have been elected to conduct the meetings according to parliamentary law. Opening with "Come, Holy Ghost" and closing with another prayer, meetings are held for one hour, once a week, in the classrooms. One of the members reports on his spiritual reading, another on the Sunday sermon and a third leads the discussion.

One group is called the "Tarsicians," with St. Tarsicius as patron. Another chose St. Francis Xavier as patron and call themselves the DMA's from his prayer, "Da mihi animas."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1948

- 14—Consecration of The Most Rev. Patrick A. O'Boyle as Archbishop of Washington in New York City. His enthronement in Washington will take place on January 21.
- 18-25—CHURCH UNITY OCTAVE.
- 20-22—SODALITY OF OUR LADY—10th annual meeting of diocesan directors and directors of parish sodality unions, St. Louis, Mo.
- 29—Consecration of The Most Rev. Albert R. Zuroweste as Bishop of Belleville in Belleville, Ill.
- 30-31 and Feb. 1—AMERICAN CATHOLIC SOCIOLOGICAL ASSOCIATION—Annual Convention, Cleveland, Ohio.

March, 1948

- 2-4—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional conference, Boston, Mass.
- 8-10—NATIONAL CATHOLIC FAMILY LIFE CONFERENCE—16th annual convention, Hartford, Conn.
- 31-April 2—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—45th Annual Convention, San Francisco, Calif.

May, 1948

- 7-9—NATIONAL COUNCIL OF CATHOLIC NURSES—annual convention, Boston, Mass.
- 20-22—CATHOLIC PRESS ASSOCIATION—annual convention, Cleveland, Ohio.

August, 1948

- 16-19—National Liturgical Week, Boston, Mass.
- 26-29—CATHOLIC STUDENTS' MISSION CRUSADE—13th national convention, Notre Dame, Ind.

September, 1948

- 11-15—NATIONAL COUNCIL OF CATHOLIC WOMEN—24th national convention, New Orleans, La.

October, 1948

- 17-20—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, La Crosse, Wis. (Diocesan directors meeting on 15-16.)

YOU have come before Us, dear women, bearing the proudly daring name, *International Union of Catholic Women's Leagues*. We are happy to welcome you as such and to give you a few words of encouragement and counsel. This name certainly speaks for the militant character of your coalition, its universality, the harmonious and solid suppleness of your collaboration.

Catholic women and girls, formerly you would have thought only of worthily playing your sacred and fruitful role in the management of a wholesome, strong, and radiant home; or you would have consecrated your life to the service of God in the composure of the cloister or in apostolic and charitable works. Beautiful ideals, where woman, in her proper place, and from her proper place, exercises quietly a powerful influence. But now you appear abroad, you enter the arena to take part in the battle: you have not sought to do so, but courageously you accept your new duties; not as resigned victims nor merely in a defensive spirit; you are determined to pass to the counter-attack and conquer.

Such is the thought which emerges from the substantial documents, in which your programs of action are set forth, and in which are clearly drawn the lines of discussion of your present congress. This rich documentation reflects, as in a mirror, the actual situation—one must say, alas, the actual drama of woman's world. Towards the center converge all the rays of activity of woman in her social and political life, an activity of which the object is above all else, to protect the dignity of the daughter, of the wife, of the mother; to preserve the home, the family, the child in their primordial order; to safeguard the rights of the family, and make all efforts bear toward the safekeeping of the child under the guardianship of his parents.

We Ourselves discussed, two years ago, this important subject of the role of woman in social and political life. For an evolution in the entire social order, and more particularly in a domain as many-sided and important as that of the role of woman, two years is a very short time and would seem insufficient, to bring about appreciable changes in the situation itself or in public opinion concerning it. And yet, witness the facts. We had pointed out the menacing dangers, and We then referred especially to what might be called the secularization, the materialization, the enslavement of woman, all the attacks directed against

Papal Directives

For the Woman of Today

Allocution of Pope Pius XII to the Congress of the International Union of Catholic Women's Leagues, Rome, Italy, September 11, 1947. The bold-face emphasis throughout is the Editor's.

her dignity and rights as a person and as a Christian. The dangers have become greater day by day, and the menace day by day more pressing. But on the other hand, God be praised, the efforts for defense, far from weakening, have been more and more intensified. Your meeting in Rome, your presence here before Us, are a solemn warrant both of the seriousness of those efforts and of their efficacy for this defense.

Strengthened by the experience of the past years, and going over the principal points of your program, We readily seize this opportunity to complete what We said then to the Catholic women of Italy. The years of World War II and the post-war years have presented and continue to present to woman, in entire groups of nations, in practically all parts of the world, a tragic picture without precedent. Never, We believe, never in the course of the history of humanity, have events required on the part of woman so much initiative and daring, so much sense of responsibility, so much fidelity, moral strength, spirit of sacrifice and endurance of all kinds of sufferings,—in a word, so much heroism. The relations, the letters in which women reveal to Us what has been and still is, in these cruel times, their own fate and the fate of their family, are so impressing that one questions whether this be a nightmare, and asks oneself how such things can have happened in our time and in the world in which we live. In the course of these awful years, women, old and young, have been forced to practice more than manly virtues, and to practice them to a degree required of men only in extraordinary circumstances.

Now, who will pretend that all that is humanly possible has been done to enable woman to draw from the Christian faith, from Christian education, the energy, the patience, the perseverance, the supernatural help needed to keep without faltering under continual trials, conjugal fidelity, and a

maternal solicitude? On the part of the Church, of the pastoral ministry, of charitable institutions much has been done, much has been accomplished. Despite a few individual failures, we can face with confidence the always severe judgment of history. Moreover, thousands of deeds have movingly shown and continue to show even in the midst of want, the boundless love of mothers and fathers for their children.

But here is the great tragedy: without the faith, without Christian education, deprived of the help of the Church, where can bewildered woman find the courage to face unflinchingly moral demands surpassing purely human strength? And that under blasting assaults against the Christian foundations of marriage, of the family, of all personal and social life, by enemies who know how to exploit in poor women and young girls the anguish and destitution which are theirs. Who could hope to see them always hold fast through their mere natural strength? Alas! how many have fallen! Only God knows the number of these poor waifs, left to their despair after the loss of their purity, their honor.

It is a sorrow and a shame to have to mention and confess that even among Catholics, false doctrines on the dignity of woman, on marriage, and the family, on conjugal fidelity and divorce, even on life and death, have stealthily infiltrated souls, and like gnawing worms have attacked the roots of the Christian family and of the Christian ideals of womanhood.

It seems opportune to Us to point out here, because their inoffensive and specious appearance hide their fatal consequences, the perils of the heart to which in our day, woman is particularly exposed. We are thinking of that generous tendency that makes us sympathize with others, and share in their sorrows, their joys and their hopes. So said St. Paul: "Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed?" (2 Cor. 11:

29). And how he advises us to have the feelings which filled Christ! (Phil. 2:5).

What does a heart so filled have to fear? Subtle illusions. It is not enough to be good, tender, generous; one must also be wise and strong. The indulgent weakness of parents blinds them, to the detriment of their children. In the social order, a similar sentimentality blinds the mind and leads it to hold monstrous theories and to extol immoral and fatal practices. Is it not such false pity which claims to justify euthanasia and to remove from man purifying and meritorious suffering, not by a charitable and praiseworthy help but by death, as if one were dealing with an irrational animal without immortality? Is it not again this misleading sentimentality which offers divorce as a remedy to unhappy wives? Is it not that deviation from a just solicitude for the victims of social injustice which, with vain and declamatory promises, snatches them from the maternal arms of the Church to throw them into the claws of an atheistic materialism, vulgar exploiter of their poverty.

From all parts of the world, the letters and visits of Our Episcopal Brethren bring Us from day to day heartrending confidences of their concern for the moral and spiritual distress of married and unmarried women. And, while each one in turn opens his heart to Us, the burden of all weighs upon Ours which carries before God the responsibility of the Supreme Shepherd *solicitude omnium ecclesiarum* (2 Cor. 11:28). That is why on many occasions, in Our messages during all these years, and recently again on the second of June in Our allocution to the Sacred College, We have warned, prayed and entreated all Christians, all upright souls, and in particular all those in public affairs, to give attention to the devastating work done during the war and after the war, toward the ruin of woman and of the family. At this moment, We experience much consolation and relief in expressing to you, dear women, gathered here from the whole Catholic world, Our concern and Our appeal, knowing well with what spirit of faith and charity you listen and with what glowing zeal you will everywhere make it known.

Witnesses of such a grave crisis, We cannot be content with lamenting it or forming sterile wishes. What must be done is to unite and to direct the

living zeal of all toward the saving of the education of women and of the Christian family. That is the object of your congress, here in Rome, at the very center of Christendom. You have wished to receive from Us some directions for the practical and efficacious carrying out of your resolutions. We shall express them and group them as follows:

I. A Lively and Supernatural Faith

First of all, a faith proud, alert, fearless, firm and alive to truth, to the triumph of Catholic doctrine. The intellectual and political forces more or less impregnated with atheism are set to destroy Christian civilization. Facing them, we perceive the many for whom the specifically religious foundations of that Christian civilization are out of date and henceforth without objective value, but who would nevertheless preserve something of their prestige to safeguard a civic order which cannot survive without them. Lifeless or paralyzed bodies, they cannot block the subversive forces of atheism!

But you, you are completely otherwise! Surely the battle will be hard, especially the battle for the rights of the family, the dignity of woman, the child, and the school. But you have nature on your side, and consequently those of right mind and good sense, who are after all the majority—you have, above all, God. Bear witness then to the thought of St. Paul: Your faith has made of you heroes in the fight (Hebr. 11:33 ff).

We call firm faith: an absolute faith, without reservations or reticence, a faith which does not falter before the ultimate consequences of truth, which does not draw back from its most rigorous applications. Do not let yourselves be deceived, like so many others, after thousands of disastrous experiences, with the empty hope of winning over the adversary by walking in his wake and taking him as your model.

Your young generation expresses, in its charter¹ the hope of "rallying to your principles all the young women of the world who accept as a foundation the natural law which has its source in God, and even more surely, all those who, being Christian, believe in Christ the Redeemer." We applaud your spirit, your youthful optimism, and approve your intention. But take care: the great secret of winning others is, above all, to give them evidence that for a Catholic, her faith is a solid and living reality.

Furthermore, a firm and living faith is one which, day by day, is expressed in acts of humility, prayer, and sacrifice. Precisely because you intend to battle the anti-Christian forces which are "totalitarian", the first condition is to oppose them by carrying out in your life the law of God, spontaneously, joyously, and fully accepted. To take this law lightly, would be a confession of a deplorable frivolity and a fatal instability. Do not forget it:—We now address those who because of their age and social environment are more especially exposed to these dangers—no matter how well intentioned you may be, you share like others the weakness of a fallen nature. Satan does not accept defeat: as in Eden, he continues to cajole woman to her downfall, playing upon her nature to seduce her. You know the world of today well enough, dear daughters, to realize that you yourselves who live in it, need strength and courage at each step, to triumph over the temptations and seductions of your own tendencies by an energetic "No!" But how can you say this "no" and repeat it tirelessly, unless you understand and humbly recognize, in the presence of God, that as human creatures you are powerless and need the grace of God. Now you cannot expect to obtain this grace without prayer and sacrifice.

You who so praiseworthy wish to lead an apostolic life, each according to her individual situation, know well enough the world of today to realize that in your battle against unbelief and immorality, natural resources and all purely human means are radically insufficient. What you absolutely need is an intimate union with Christ, and that intimate union absolutely presupposes prayer and sacrifice.

Every step you have taken here in Rome must have left a profound impression on your minds and in your hearts, recalling to you the lives of the early Christians. Those Christians were men and women who understood what is meant by sacrifice; otherwise they could not have won over hatred, irreligion, and lust, the splendid triumphs the telling of which fills you with admiration, as it fills with amazement even the unbeliever. Are conditions today so different? As has been well said: to live today in our great cities without loss of faith and purity requires no less heroism than was needed in the days of bloody persecution.

II. No False Spirituality

If We mention this subject it is not that We believe that you personally

¹ Charter, Youth Section, I.U.C.W.L.

need to be put on your guard. We can have, thank God, full confidence in you on that score.

But under the pretense of saving the Church from the risk of being led astray in the "temporal" sphere, a slogan launched some ten years ago, continues to gain acceptance: return to the purely "spiritual". And by that is understood that the Church should confine her activities to a purely dogmatic teaching, to the offering of the Holy Sacrifice, the administration of the sacraments, and that all incursion into, or even the right of examination in, the domain of public life, all intervention in the civil or social order, should be denied her. As if dogma did not have a bearing upon every aspect of human life, as if the mysteries of the faith with their supernatural wealth, were not to maintain and invigorate the lives of individuals and, as a logical consequence, to harmonize public life with the law of God, to impregnate it with the spirit of Christ! Such vivisection is nothing short of being anti-Catholic.

The slogan should be the very opposite: be present everywhere for the faith, for Christ, in every way and to the utmost possible limit, wherever vital interests are at stake, wherever laws bearing on the worship of God, marriage, the family, the school, the social order are proposed and discussed. Be there, on guard and in action, whenever through education the soul of a people is being forged. Unfortunately, too often in such crises Catholic organizations are conspicuous only by their absence. Consequently, there is a heavy responsibility on everyone, man or woman, who has the right to vote, especially when the interests of religion are at stake; abstention in this case is in itself, it should be thoroughly understood, a grave and a fatal sin of omission. On the contrary, to exercise, and exercise well, one's right to vote is to work effectively for the true good of the people, as loyal defenders of the cause of God and of the Church.

III. Fidelity in Social Activity to the Social Program of the Church

Many times recently We have emphasized this recommendation because, even among Catholics, there have been tendencies to identify the doctrine of the Church with theories irreconcilable with Christian thought.

In drawing exactly the line of demarcation between Christian thought and such theories, the Church always has in mind the good of all the people, the genuine common good. When questions of just social demands arise, she is always in the vanguard of their promotion. This is especially true for those which you, dear daughters, set forth expressly in your program: a more equitable distribution of wealth has always been and will always remain a chief objective of Catholic social doctrine. We can say as much for "equality of salary, for men and women, provided there be equal work and output". The Church has long made that demand her own.

IV. The Place and Role of Woman in Political Life

There remains to be considered the domain of political life. In many circumstances, We have already touched upon it. This domain has several distinct aspects: the safeguard and care of the sacred interests of woman, by means of legislation and administration that respects her rights, dignity, and social function—the participation of some women in political life for the good, the welfare, and the progress of all.

Your own role is, in general, to work toward making woman always more conscious of her sacred rights, of her duties, and of her power to help mold public opinion, through her daily contacts, and to influence legislation and administration by the proper use of her prerogatives as citizen. Such is your common role. It does not mean that you are all to have political careers as members of public assemblies. Most of you must continue to give the greater part of your time and of your loving attention to the care of your homes and

families. We must not forget that the making of a home in which all feel at ease and happy, and the bringing up of children are very special contributions to the common welfare. So we rejoice in the fact, which you yourselves rightly recorded, that among rural families, which are still such a large part of society, woman's work in the home still goes hand in hand with her contribution to the social and national economy.

Those among you who have more leisure and are suitably prepared, will take up the burden of public life and be, as it were, your delegated representatives. Give them your confidence, understand their difficulties, the hard work and sacrifices their devotion entails; give them your help and support.

Little need be added, in closing, to emphasize what We first noted: the universality, the harmonious and solid suppleness of your collaboration. It is universal, without distinction of nationality, class, or condition. It is supple and harmonious because it is made up of works, organizations, and institutions which, though varied, individually keep their character, their specific activities, their integrity, and their proper sphere of action, without absorption, domination or subjection, but all united in a federation freely accepted for common action. Nothing could be more in keeping with Our intentions.

And this special contribution of each to the common purpose, is further extended, made more cohesive and effective through your *Bureau of information*, a happy undertaking requiring no doubt much work from those in charge but unquestionably most fruitful.

Three days ago, We celebrated the Nativity of Her whose coming brought to the whole world the dawn of joy. Tomorrow We shall celebrate Her glorious Name and the memory of the victories won in that Name over the enemies of Christendom. May Mary *Auxilium Christianorum* be your strength in the battle for the restoration of a healthy and prosperous society, for the triumph of God and of the Church. We invoke Her with all Our heart in your behalf.

We give to you all, and to all who are united with you, to your works and institutions, as well as to your families, and to all who are dear to you, Our Apostolic Blessing.

The foregoing allocution is being published by the National Council of Catholic Women. Every Catholic woman should have a copy of this most important address in which the Holy Father spoke to each Catholic woman in the world through her representatives in the International Union. Copies available through the Publications Office, N.C.W.C., 1312 Massachusetts Avenue, N.W., Washington 5, D. C.—5 cents single copy; 20 per cent discount on 100 or more.

Month by Month with the N. C. W. C.

Most Recent Episcopal Appointments and Transfers

It is regretted that the latest episcopal appointments and changes for the United States were announced just too late to be recorded in the December 1947 issue of CATHOLIC ACTION. They appear herewith.

The Archdiocese of Washington has been separated from the historic see of Baltimore and an archbishop appointed for each.

Bishop Francis P. Keough of Providence was promoted to be Archbishop of Baltimore.

Monsignor Patrick A. O'Boyle, director of Charities of the Archdiocese of New York, was named to be Archbishop of Washington.

Five counties of the Archdiocese of Baltimore have been transferred to form, together with the District of Columbia, the Archdiocese of Washington—Montgomery, Prince Georges, Charles, Calvert and Saint Mary's, in the State of Maryland. The Archdiocese of Washington now becomes subject directly to the Holy See, but Archbishop O'Boyle will take part in the meetings of the Bishops of the Province of Baltimore. His Excellency will also be Chancellor of the Catholic University of America.

The Holy See has also erected a new see at Austin, Texas made up of certain counties detached from the Archdiocese of San Antonio and from the Dioceses of Galveston and Dallas.

Monsignor Louis J. Reicher, chancellor of the Diocese of Galveston, was named first Bishop of the new Diocese of Austin.

Monsignor A. R. Zuroweste, editor of *The Messenger*, official paper of the Diocese of Belleville, becomes Bishop of Belleville.

Monsignor Wendelin J. Nold, pastor of Christ the King Church, Dallas, was appointed Titular Bishop of Sasima and Coadjutor with right of succession to Bishop Christopher E. Byrne of Galveston.

Congratulations and prayerful good wishes are extended to each of the above Most Reverend Archbishops and Bishops.

National Council of Catholic Nurses To Be Located at N.C.W.C. Headquarters

Through the opening of a central office at N.C.W.C. headquarters in Washington, with Miss Anne V. Houck, retiring director of Nursing Service at Maumee Valley Hospital, Toledo, as their first executive secretary, the National Council of Catholic Nurses becomes a more intimate member of the N.C.W.C. family. The central office will be opened here this month.

Miss Houck served as treasurer of the National Council of Catholic Nurses from 1941 to 1944; was elected president in 1944 and reelected in 1946.

CATHOLIC ACTION welcomes the Catholic Nurses in the name of the whole N.C.W.C.

New Encyclical on the Liturgy To Be Published in Pamphlet Form

Mediator Dei, the new Encyclical Letter of Pope Pius XII on the liturgy, will be published by N.C.W.C. in pamphlet form and will include an 8-part discussion club outline. Publication date depends on receipt of the English translation and the price will be fifteen cents per copy. *Secularism*, the 1947 Bishops' statement, is now in pamphlet form at five cents per copy. *The Marshall Plan and Symposium on Africa* are new pamphlets in the C.A.I.P. series and are priced at fifteen cents per copy.

Catholic Service Record for World War II Now Available

In its December, 1947 News Letter the National Catholic Community Service has made available an interesting and enlightening survey on the participation of Catholics in the Armed Forces of the United States during World War II. The compilation, based on 65 per cent returns from the country's archdioceses and dioceses, represents the most complete figures available at this time. It would indicate that Catholics, who are about one-sixth of the total U. S. population, supplied better than one-fifth of our soldiers, sailors, marines and coastguardsmen. Other facts also are given in the study.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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